

Sepulchre at Jerusalem Is to Christians. It was the wish of every pious man that his dead body should rest in hallowed earth near the grave of the glorified Osiris. Few indeed were rich enough to enjoy this inestimable privilege ; for, apart from the cost of a tomb In the sacred city, the mere transport of mummies from great distances was both difficult and expensive. Yet so eager were many to absorb in death the blessed Influence which radiated from the holy sepulchre that they caused their surviving friends to convey their mortal remains to Abydos, there to tarry for a short time, and then to be brought back by river and Interred In the tombs which had been made ready for them In their native land. Others had cenotaphs built or memorial tablets erected for themselves near the tomb of their dead and risen Lord, that they might share with him the bliss of a joyful resurrection.<sup>1</sup>

Hence from the earliest ages of Egyptian history Abydos The tombs would seem to have been a city of the dead rather than of the living; certainly there is no evidence that the place Abydos was ever of any political Importance.<sup>2</sup> No less than nine of the most ancient kings of Egypt known to us were buried here, for their tombs have been discovered and explored within recent years.<sup>3</sup> The royal necropolis lies on the edge of the desert about a mile and a half from the temple of Osiris.<sup>4</sup> Of the graves the oldest is that of King Khent, The tomb the second or third king of the first dynasty. His reign, which fell somewhere between three thousand four hundred identified

<sup>1</sup> Plutarch, *Isis et Osiris*, 20 ; A.E. Amelineau, *Le Tombeau d'Osiris* (Paris, 1899); W. M. Flinders Petrie, *The Tombs of Abydos* (London, 1893); *Aegypten und das Leben* (Paris, 1899); W. M. Flinders

Petrie, *in Altcrum*, p. 417 ; J. H. Breasted, *The Royal Tombs of the Earliest History of the Ancient Egyptians* Dynasties ^ Part ii. (London, 1901). (London, 1908), pp. 148 sq. | Ed. The excavations of the former have Meyer, *Geschichte des Altcrums* i. been criticized by Sir Gaston Maspero 2. p. 209; E. A. Wallis Budge, *Osiris* (*Etudes de Mythologie et \$Archfo logic and the Egyptian Resurrection* ^ i. 68 *Mgyptiennes*, vi. (Paris, 1912) pp. *sff.*, ii. 3- 153-182).<sup>2</sup> Ed. Meyer, *Geschichte des Alter-*<sup>4</sup> Ed. Meyer, *Geschichte des Alter- turns\* i. 2. y. 125. turns? i. 2. pp. 119, 1245* E. A. <sup>3</sup> J. H. Breasted, *History of the* Wallis Budge, *Osiris and the Egyptian Ancient Egyptians* ^ pp. 43, 50 sq. *Resurrection*, ii. 8. The place is now known by the Arabic name of Umm Amelineau and continued by W. M. al-Kaab or "Mother of Pots" on Flinders Petrie (Ed. Meyer, *Geschichte* account of the large quantity of pottery *des Altcrums? i. 2. p. 119*). Seethat has been found there.